2

AN EXACT DISCOVERY OF THE Myſtery of Iniquity

As it is now in Practice amongſt the

JESUITS

and other their EMISSARIES:

With a particular ACCOUNT of their Antichriſtian and Devilliſh POLICY.

Compoſed in the Italian Tongue *by One of the* Romiſh Religion, *Tranſlated into* Engliſh, *and now Newly Publiſhed by*

TITVS OATES D.D.

John 8. 44. Ye are of your Father the Devil, and the luſts of your Father ye will do; he was a Murderer from the beginning, and abode not in the Truth, becauſe there is no Truth in him.

Licenſed and Entred according to Order.

LONDON,

Printed by *Tho. James* for *Benj. Harris* at the *Stationers Arms* in *Sweetings Rents* in *Cornhill*, near the *Royal Exchange*. 1679.

To the Right Honourable

ANTHONY

EARL of

SHAFTSBURY,

Baron *ASHLY* of

WIMBOURNE St. *GILES*,

AND

Lord *COOPER* of *PAWLET*, *&c.*

MY LORD,

SINCE it hath pleased GOD once more in mercy to remember this poor Nation; for discovering to it those unheard of Villanies and unparallelled Wickedness that were contriving against its Peace and Religion; I thought it my Duty to let my Countrey have a Taste of the Nature of that subtil Enemy she hath to deal withal, who envieth her Priviledges and Happiness; and your Lordship appearing to stand by the Evidence with all Candor becoming a Person of your Worth and Dignity, in order to a full Detection of the Frauds and Designs of these Vermine, I thought it my Duty to pray your Patronage and Protection of this little Treatise which I now publish. I have nothing, my

Lord, to plead for me, but only the Innocency of my Intention, and queſtion not but your Lordſhip will appear, as you have ever done, to oppoſe this growing Intereſt. And truly (my Lord) this Nation hath reaſon to bleſs the Moſt High God for your Care for her Peace and Eſtabliſhment in the Profeſſion of that Religion; which doth oblige all Subjects to all Loyalty to their Prince, and to live in Peace and Love one with another. This Treatiſe ſpake formerly the *Italian Tongue*, but now it is made to ſpeak *Engliſh*; and in it I find ſuch an Account of the Nations Adverſaries, which to my own knowledge they deſerve. If it be faulty, it is becauſe it is ſomewhat too ſhort of them. Now (my Lord) I humbly conceive your Lordſhip will pardon that, becauſe it was all the Author (who was of the Romiſh Religion) could ſay at that time when he firſt publiſht it. This I hope your Honour will accept of thus preſented, as I found it, without the leaſt Alteration. I ſhall ſubmit all to your Lordſhips Candor; therefore heartily praying for your Lordſhips Proſperity, I humbly take leave to ſubſcribe my Self,

28 Febr. 1678. Your Lordſhips moſt Humble, and moſt Obedient Servant,

TITUS OATES.

TO THE READER.

Courteous Reader,

THis *insuing Discourse I have perused, and find it to be an Exact Character of an Old Jesuited Jesuit; the* Contents *of it was their* Practice *whilst I conversed with them; and therefore I am inclined to tell the World as much; seeing these Times in which we live, require that every true* Englishman *and* Protestant, *do understand them: To this very end, that they may detest all such Practices, and protest against them. And whereas they have endeavoured to deceive the Simple-hearted of this Nation, by fair pretences to the Propagation of* Religion, *and by specious Shews of Zeal for the* Salvation of Souls, *our Countreymen may plainly see it is not Us but Ours they seek; if it be Us, it is to destroy Us, and not to save Us; witness their Villainous Practices thorowout all* Christendom, *and especially in this our* Countrey *ever since the* Reformation of the Church of God *here with us.* Reader *this is no fained thing, the* Original Author *was an* Italian, *and no doubt but of the* Communion *of that* Abominable Whore, *the* Mother of all Harlots; *and therefore we may easily be induced to believe the* Contents *thereof: for certainly had not their Practices been notoriously known, even to those of their own* Communion, *this*

this Author could not have had the Face to have publiſht this Treatiſe *in his own* Countrey, *where* Popiſh Religion *is generally practiſed and profeſſed by every Man. I tell thee*, Reader, *when it pleaſeth God to give me a little Reſt from this Weighty Affair I have now in hand, I will give the People of* England *ſuch an Account of the Villanies of theſe* Jeſuits, *as will I hope make them and their Votaries to be an Abomination to every ſober and judicious* Proteſtant, *and even alſo to thoſe of their own* Perſwaſion. *I am confident that the Eyes of the* Nation *are open to ſee their baſe* Contrivances *and* Plottings *againſt the* King, Kingdom, *and* Proteſtant Religion; *and by this little Scheme we may ſee what would be done, were they Lords over us. And as I commend this* Treatiſe *to thy ſerious conſideration* (Dear Reader) *ſo I muſt alſo recommend to thee a Piece lately ſet forth, intituled*, The Heart and its right Sovereign, And *Rome* no Mother Church to *England*; in which the Nullity of *Rome*'s Church and Ordination is proved: *By that Judicious and Reverend Divine* Thomas Jones *of* Oſweſtry *in the County of* Salop; *and ſold by* Benja. Shirly *under St.* Dunſtans *Church in* Fleet-ſtreet. *Both that and this I recommend to thee, to give the* Nation *ſome ſatisfaction, till God give me opportunity to do my* Countrey *that Service as to publiſh my whole* Narrative. *I ſhall ſay no more, but beg of God for a Bleſſing on all our Hearty Endeavours after a more full* Diſcovery of this Myſtery of Iniquity: *And ſo Farewel,*

Thy Brother in Chriſt,

TITUS OATES.

An Exact DISCOVERY OF THE Myſtery of Iniquity,

As it is now in Practice amongſt the

JESUITS, &c.

THat the Religious Order of the *Jeſuits* was at the firſt planted in the Vineyard of Chriſt; as a Tree which ſhould produce an Antidote againſt the Poyſon of Hereſie, and ſuch Bloſſoms of Chriſtian and Religious Works, as by the ſweet ſavour of them Sinners might be conſtrained to bid adieu to the Corruption of Sin, and to proſecute the ſweet ſmell of Repentance; we need no clearer Demonſtration than the Laws and Orders on the which this Plant was grounded, by the firſt Founder

thereof Father *Ignatius*. And ſurely, ſo long as by thoſe firſt Fathers that gave it Life, it was cheriſhed with the Dew of Charity, and cultivated conformable to the Invention of the Planter: It brought forth two Branches, the one of Love towards God, the other towards their Neighbour. In ſo much that it was a wonder to conſider the plenty of Fruits which it brought forth in the Excellent Education of Children, the Saving of Souls, and the Increaſe of the Catholick Faith. But the Devil, who makes uſe of all good Inventions, but as a Whet-ſtone, grew as Eager and Cunning to deſtroy this Work and Enterprize, as the other to promote it; and took occaſion, even from the Greatneſs it ſelf of this Religious Order, and from that admirable Progreſs which in ſmall time it had made, to pervert the firſt Inſtitution of it, with an Artificial Subtility: inſtead of thoſe two firſt Branches of Charity, now utterly dried up, he hath ingrafted two other; the one of Self-love and the other of Profit: from which the Chriſtian Republick receives ſuch Damage, that haply a greater cannot be imagined, as I am now about to Demonſtrate in this Diſcourſe. In the which, I proteſt before God, I have no motion either of Intereſt or Paſſion, but an Innocent Zeal of the publick Good, for the which I do aſſure my ſelf I was born; and that Princes knowing their Artifice, may prevent them by Opportune Remedies.

This Exordium *will make you know that the Author was a Papiſt.*

Now we are to know that the Religious Orders of

of theſe Fathers the Jeſuits being enlarged, eſpecially by the Education of Children (of which there is neither City nor Kingdom but hath need) was even from the beginning thereof (by very many) much deſired, and by divers Princes ſo favoured, that in few years it diffuſed it ſelf, as far as other Orders had done in many Hundreds. This Greatneſs, which almoſt always induceth into Mens Minds a change of Cuſtom, raiſed up in the Heirs of Father *Ignatius*, ſuch a Love towards their Society, that eſteeming that more profitable unto the Church of God, and more helpful in the Reformation of the World, than all other Orders; they concluded among themſelves to endeavour with all Art and Induſtry to give Increaſe to it; and in that to give Growth to the Cauſe of Chriſt, the Good of the Church, nay (to uſe their own words) to the only Patrimony of Chriſt.

And here I had need of the Subtilty of *Ariſtotle* to Diſcern, and the Eloquence of *Cicero*, to Expreſs thoſe mervellous Means (A thing which for the Novelty of it, to many ſeemeth incredulous) by which theſe Fathers ſtill gain Increaſe to their Society. But it ſhall be ſufficient for me to point out only ſome few things, leaving a large Room for other Mens Judgments, to raiſe up a Form of what *Idea* themſelves ſhall think fitteſt. Yet I ſhall not omit to propound ſome few Heads, with which I intend to ſerve the Reader for the Ground of this Diſcourſe.

And Firſt, Theſe Fathers, the Jeſuits, thought it was not ſufficient to promote their Society to that

pitch of Greatneſs to the which they aſpired, only by Teaching, Preaching, or Adminiſtring the moſt Holy Sacraments, with other like Religious Exerciſes; becauſe though from the Beginning (as I ſaid) they were kindly imbraced by many People, yet in proceſs of time they perceived, that either for ill ſatisfaction, or ſome other occaſion, whatever it was; the Affection of many grew cold towards them; and therefore doubting leaſt their Growth ſhould end with their Infancy, they invented two other Means to enlarge their Greatneſs.

The Firſt, Was to work in the Minds of Princes, and conſequently of as many others as they could, a baſe opinion of all other Religious Societies; diſcovering their Imperfections, and after a Cunning Manner, from other Depreſſions, raiſing their own Greatneſs; and by this means they impatronized themſelves of many Monaſteries, Abbeys, and other main Poſſeſſions; depriving thoſe Religious Perſons that firſt enjoyed them, both of them, and of all that belonged to them.

The Second Means, Was to thruſt themſelves into Affairs of State, gaining Intereſt with the greateſt part of Chriſtian Princes; and that with as Subtil and Artificious a Device, as ever yet the World brought forth; into which, as it is very hard to penetrate, ſo it is (almoſt) impoſſible, ſufficiently to explain it.

There reſides continually in *Rome* the *Father General*, to whom all the reſt render moſt exact Obedience: and there is Choice made of ſome other

Fathers,

Fathers, who from the Aſſiſtance they always give him, are called his Aſſiſtants; and there is one (at leaſt) of every Nation, who from that Nation takes his Name. Hence one is ſtiled the *Aſſiſtant* of *France*, a ſecond of *Spain*, a third of *Italy*, a fourth of *England*, a fifth of *Auſtria*; and ſo of all other Provinces and Kingdoms; every one of which, hath it aſſigned to him as his particular Office, to inform the *Father General* of all Accidents of State which occur in that Province or Kingdom, of which he is Aſſiſtant. And this Office he performs by the means of his Correſpondents, who reſide in the principal Cities of that Province or Kingdom; who with all induſtry firſt inform themſelves of the State, the Quality, Nature, Inclination, and Intention of Princes, and by every Courrier advertiſe the Aſſiſtants of ſuch Accidents as are newly diſcovered. And theſe again communicate all unto the *Father General*, who meeting in Council with all his Aſſiſtants, they make an Anatomy (as it were) of the whole World; confering the Intereſt and Deſigns of all Chriſtian Princes. Here they conſult of all freſh Intelligences received from their Correſpondents, and curiouſly Examining them, and conferring them together, at laſt they conclude to favour the Affairs of one Prince, and to depreſs the Deſigns of another, as ſhall be moſt requiſite for their Intereſt and Profit. And as thoſe who are Standers by at ſome Game, more eaſily diſcern the Stroke than thoſe that gave it: ſo theſe *Jeſuits* having in one View the Intereſt of all Princes, know very well how to obſerve the condition of Place and Time,

and

and how to apply the true means of advancing the Affairs of that Prince, from whom they know they ſhall draw moſt Water to their own Mills.

However, this is a thing ſimply evil, that Religious Men ſhould ſo much intermingle with Matters of State, it being their Duty rather to attend the Saving of their own and other Mens Souls, being for that end only retired from the World; but by this means they are more intangled, than the very Secular Perſons themſelves; and for many moſt pernicious Conſequences, we ſhall find this their Courſe moſt Wicked, and worthy of a ſpeedy and potent Remedy.

For Firſt, Theſe *Jeſuits* are Confeſſors to the greateſt part of the Nobility thorowout all Roman Catholick States. Nay, and the better to attend them, they will not admit Poor Men, or Poor Women to their Confeſſions; but rather aim to be Confeſſors to Princes themſelves. So that by this Courſe it is eaſie for them to penetrate every Deſign, every Reſolution, and Inclination, as well of Princes, as of Subjects; of all which they ſuddenly inform the *Father General*, or his Aſſiſtants in *Rome*. Now any Man that hath the leaſt meaſure of Underſtanding, may eaſily perceive what a prejudice they bring to Princes by this Device, when only their own Intereſt ſtirs them to that, to which (as to their laſt end) they direct all their Endeavour.

Secondly, Whereas Secrecy is a proper and unſeparable Accident, which ſo accompanieth the Preſervation of a State, that without it, the Ruin

of

of a State muſt needs follow: Therefore all Princes are moſt rigorous againſt thoſe who diſcover their Secrets, puniſhing them as the Enemies both of them and their Countrey. And as on the other ſide, to underſtand the Deſigns of other Princes, makes a Man more cautelous, and more apt to diſcern his own State; and therefore they uſe to ſpend no ſmall ſum of Money, in the maintaining of Embaſſadors and Intelligencers; yet are oftentimes deceived too in their Relations. But the *Jeſuits* (that is) their *Father General* and his Aſſiſtants, as well by the Confeſſions and Conſultations which their Correſpondents do make, reſiding in all Chief Cities of the Chriſtian World, as by means of their other Adherents, of whom we ſhall diſcourſe hereafter, are moſt ſincerely and punctually advertiſed of all Determinations, that are concluded in the moſt ſecret Councils: So that they better know (almoſt) all the Power, Poſſeſſions, Expences and Deſigns of Princes, than the Princes themſelves; and that without any other Expence than the Carriage of Letters; the which notwithſtanding in *Rome* alone (as the Maſters of the Poſts relate to us) ariſeth to Sixty, Seventy, Eighty, and oft times to an Hundred Crowns of Gold for one Courrier. So that they knowing ſo exactly the Affairs of all Princes, do not only diminiſh their Credit among themſelves, but wound their Reputation both with other Princes and with their own Subjects; depreſſing or advancing their State at their pleaſure: and that ſo much the eaſier, becauſe by the ſame way of Confeſſions and Conſultations,

tations, they enter into the very Secrets of the Peoples Souls; knowing who ſtands well affected to the prince, and who reſts diſſatisfied: ſo that by theſe Relations which they have of State-Affairs, they may eaſily ſow Diſcord among Princes, occaſion a Thouſand Jealouſies, and by their inſight into the Subjects Affection, raiſe Commotions and Diviſion; bringing into Contempt the very Perſon of the Prince. Whence We muſt conclude, That the Intereſt of State doth not comport, that any Prince ſhould Confeſs Himſelf; much leſs that he ſhould permit any of his Confidents, Friends, Secretaries, Councellors, or other his Chief Miniſters, to confeſs themſelves to Perſons that attend ſo diligently to ſpy out Matters of State, and to ſerve themſelves of this means, to inſinuate into the Favour of Princes; ſince there is this day no want of Religious Perſons, Men both for Life and Learning, to be regarded equally with the *Jeſuits*, whom in this kind they may employ; and who attend nothing but the Government of Souls, and of their Monaſteries.

Thirdly, Which is a greater Diſcovery than yet we have made, or ſhall make hereafter, ye are to know that there are found amongſt them four ſorts of *Jeſuits*: The Firſt conſiſts of certain Secular People, of both Sexes, adjoyned to their Society, who live under a certain Obedience, which themſelves call *A Blind Obedience*; ſquaring all their Particular Actions by the *Jeſuits* Counſel, reſigning themſelves moſt readily in all things to be commanded

manded by them: and these for the most part are Gentlemen or Gentlewomen, the Wealthiest Widdows, or the Richest Citizens, or Merchants; from all whom, as from Fructiferous Plants, the *Jesuits* gather every year a Copious Harvest of Gold and Silver.

Of this Kind are those Women, who (in *Italy*) call themselves *Chettine*, who are induced by the *Jesuits*, to forsake the World, while in the mean time they get their Pearls, Apparel, Ornaments, Furniture of Houses; and finally very great Possessions.

The Second Sort is, Of Men alone; but those as well Priests as Lay-men: yet such as live a Secular Life, and such as oft-times by the Mediation of the *Jesuits*, obtain Pensions, Church-Livings, Abbeys, and other Revenues: but these make a Vow to receive a Habit of the Society at the pleasure of the *Father General*; and therefore they are called *Jesuits in Voto*: and by the labours of these Men, the *Jesuits* wonderfully avail themselves in the Fabrick of their Monarchy. For they maintain in all Kingdoms and Provinces, in all Courts of Princes, and Pallaces of Great Men, such of these as shall serve them in a Kind, which I shall declare unto you in the Seventh Point of this Discourse.

The Third Sort of *Jesuits* are those who re-

main in Monaſteries ; and theſe are either Prieſts, Clerks, or Converts ; who becauſe at the firſt they came not from that Profeſſion, may at the pleaſure of the *Father General* be deprived of it, although of themſelves they have no power to leave it. And theſe being ſuch as have no Office of importance, for the moſt part do ſimply obey in any thing that their Superiors command.

The Fourth Sort is of Politick *Jeſuits*, thorow whoſe Hands paſſeth the whole Government of Religion ; and theſe are they, who being tempted by the Devil, with the ſame Temptation that Chriſt had in the Goſpel, *Hæc omnia tibi dabo* ; Have accepted the Bargain : and therefore labour to reduce their Society to an abſolute Monarchy, and to place the Head thereof at *Rome*, where all the principal Affairs of the Chriſtian World meet together. There reſides the Head of theſe Politicians (which is their General) with a great number of others of the ſame Profeſſion ; who being firſt informed by their Spies, of all ſuch weighty and important Matters as are to be treated in the Court of *Rome*, having firſt among themſelves agreed of ſuch ends, as for their own Intereſt they deſire ; each one takes his Office to go every day their Circuit thorow the Courts of Cardinals, Embaſſadors, and Prelates ; with whom (cunningly) they inſinuate their Diſcourſe of ſuch Affairs as is then in hand,

hand, or ſhortly to be handled; repreſenting it to them after what manner they pleaſe, and in the ſame ſhape; that by reflection from their own ends, themſelves do apprehend it: oft-times changing the Aſpect of the Buſineſs, and ſhewing Black for White. And becauſe the firſt Interpretations, made eſpecially by Religious Men, are wont to make a notable Impreſſion in the Minds of him that hears them; hence it proceeds, that many times, moſt important Affairs treated by the Embaſſadors of Princes, and other grave Perſons of the Roman Court, have not attained that ſucceſs which Princes expected; becauſe the *Jeſuits* had poſſeſſed their Minds with their oblique Relations; effecting that thoſe Embaſſadors, or other Agents, ſhould have but ſmall Credit with them.

And the ſame Artifice that they uſe with the Prelates of *Rome*, they uſe alſo with other Princes, either by themſelves, or by the means of their Penſionary *Jeſuits* out of *Rome*; ſo that we may conclude, that the greater part of Affairs thorowout the Chriſtian World, doth paſs thorow the *Jeſuits* Hands; and thoſe only take effect, againſt which they make no oppoſition. Moſt ſtupendious and impenetrable is the Art that in this Kind they uſe; which though it cannot by me be perfectly deſcribed, yet may it lively be deſcryed by any Prince, who will but vouchſafe to read this little touch that

I give of them; because he will presently reflect upon what things have past: and as he shall understand the truth of my Discourse, calling to mind with what Art things have been handled, he will discover more of that, which will seem strange and mervellous unto him, For not being content with this their close Artifice by which they thrust themselves into the Affairs of the World, with perswasion that it is the only means to atchieve that Monarchical Jurisdiction at which they aim; they made Supplication to Pope *Gregory* the Thirteenth, That for the time to come he would publickly favour their Project: and representing it to him under the publick good of the Church, they required that he would command all his Legates and Apostolical Nuncio's, to take to them, every one for his Companion and Confident, some *Jesuit*, by whose Counsel he should be governed in all his Actions.

Fourthly, By these Cunning Carriages, and their insight into State-Affairs, the Chief *Jesuits* have gotten the Love of many Princes, as well Temporal as Spiritual; which Princes they do perswade, that they have said and done many things for their good; and thereupon have followed two Weighty Inconveniences: First, That abusing the Friendship and Goodness of those Princes, they have not cared to displease many Private, but otherwise Rich and Noble Fami-

Families; usurping the Wealth of Widdows, and leaving their Families in Extream Misery; alluring to their Religion, and to frequent their Schools, the most Noble Spirits; who if haply they shall fall out to be unable and unfit for their purpose, under some honest pretext, they license from their Society; but withal lay hold of their Estates, of which their Society will needs be invested Heirs. In the mean time absolutely excluding the poor from their Schools, directly against the Orders of the Fore-named Father *Ignatius*, and the Intention of those their Patrons, who gave them their Possessions; not that they should serve their own interest, but the *Christian Common-wealth.*

The Second Inconvenience is, That these *Jesuits* cunningly make the World know the Friendship and Inwardness they retain with Princes; setting it forth a little more than indeed it is, to the end that they may gain the Love of their Ministers; and so procure, that all Men shall recur to them for Favors. Thus they publickly brag, That they can make Cardinals, Nuncio's, Lieutenauts, Governours, and other Officers: Nay some of them have plainly affirmed, That their *General* could do more than the *Pope* himself: And others have added, That it is better to be of that Order which makes Cardinals than to be a Cardinal. And these things they divulge so publickly, that there is not

any

any Man who familiarly converſeth with them, to whom they relate not theſe or ſuch like Things.

Fifthly, Having laid the Ground-work of this their Practice in State, they pretend a power to raiſe or ruin whomſoever they pleaſe; and indeed making uſe of Religion only for a Cloak, whereby they may gain Credit, they many times attain their Ends. But when they propound any Man unto the Prince for Preferment, they never make Choice of him who is moſt fit and deſerving; but rather oppoſe to ſuch an one, when they know he is not partial on their ſide; and alwayes advance ſuch Perſons as make for their Intereſt, without any regard whether he be well-affected to the Prince, whether meritorious or fit to undergo that Office to which he is nominated; whence there oft ariſeth Diſturbance to the Prince, Complaints and Tumults among the People.

Sixthly, As the Maſter of a Galley, when he perceives a good gale fair for his Voyage, but with once whiſtling makes all the Galley Slaves fall to their Oats, and ſtretch them before the Veſſel; ſo when in the Dyets and Aſſemblies (which theſe *Fathers* continually make by their *General* and his *Aſſiſtants* in *Rome*) they conclude it fit for their turn, that ſome one Perſon ſhould be promoted to Dignity; the *Father General* ſignifies ſo much to all thoſe that reſide elſe-

elſewhere; and all thoſe with one conſent at an inſtant joyn all their Forces to make him attain that Honour which they intend him; and he ſhould be very ungrateful, if afterwards, in all Occurrences, he ſhould not ſerve the *Jeſuits* with the like Zeal that they preferred him. And becauſe ſuch a Man, nay many ſuch Men (for many Dependants in this Kind the *Jeſuits* have) hold themſelves more obliged to the *Jeſuits* than to their Prince, of whom they have received their Honour and Greatneſs; therefore they ſerve the *Jeſuits* with a greater Affection than the Prince himſelf. Thus they delude their Princes, who imagining they have got a truſty Servant, have only made way for a Spy of the *Jeſuits*; of whom they often times ſerve themſelves to the damage of that Prince, who advanced him. I could with manifeſt Examples confirm this my Diſcourſe, if daily Experience and Common Fame were not a ſufficient Confirmation to it. But not to make my ſelf over-tedious, I will paſs to ſome other things, concluding that this happily is the cauſe why the *Jeſuits* are wont to call their Religion, *A Grand Monarchy*; as if they governed all Princes and their Miniſters at their pleaſure. And it is not long ſince, that one of the chief of them, being publickly to treat with an illuſtrious Prince, in the name of the Society, he began with theſe words full of Arrogancy, and grounded upon a conceit of their Monarchy; *Our Society hath al-*

ways

ways maintained good intelligence with your Grace, &c.

Seventhly, Theſe Fathers take great pains, to let the World know, that all thoſe who are any way in eſtimation with their Prince, have been their Favourites, and born up by their hands; ſo that by this means they are more Patrons of the Subjects affections, than the Prince himſelf. And this is a notable Prejudice unto the Prince; as well becauſe no reaſon of State doth comport, that Religious Perſons, ſo ambitious and politick, ſhould be ſo far Patrons of the will of the Miniſters, that whenſoever they pleaſe, they can cauſe Treaſon and Deſtruction. As alſo that by this means, that is by the mediation of the Miniſters their Adherents, they induce into the Princes Service, either for Counſellors or Secretaries, ſome of thoſe *Jeſuits in Voto*, of whom I diſcourſed before. And theſe again procure the Prince to entertain ſome *Jeſuit* for his Confeſſor or Preacher. And thus all theſe together, do ſerve as Intelligencers to the *Father General*; to whom they render an exact account of all that paſſeth in the moſt ſecret Councils. Whence it proceeds, that many times we ſee Deſigns prevented, and Secrets of the greateſt importance diſcovered; yet no man can ſearch out the true Author: but oft times thoſe are moſt ſuſpected, who are leaſt in Fault.

Eighthly,

Eighthly, As by Nature Subjects are wont to follow the Inclinations of their Prince, ſo all thoſe as give Obedience to their *Father-General*, perceiving that he chiefly Attends to Matter of State, and by that means endeavours to improve and inrich their Society, they alſo apply themſelves that way; and making uſe of their Kindred and Friends, ſtrive by force to penetrate the Hearts of Princes, and their moſt ſecret Deſigns; only to give notice of them either to the Aſſiſtance at *Rome*, or to the *Father-General*; by this means to procure them their Favour, and attain ſome Dignity; which by any other means they could never have obtained. For amongſt them, none are preferred to any Office of Importance, but only thoſe whom they know prone to Advance their Society to that height of Greatneſs to which they Aſpire; and conſequently, none but ſuch as are known to be ſufficient in the Managing of State-Affairs.

Ninethly, As from divers Flowers and Herbs, by means of a Limbick, a Man may draw ſuch an Oyntment, as is fit to Heal a Mortal Wound: And as from ſeveral Bloſſoms Bees ſuck Honey, ſo theſe Jeſuits, from the Infallible Relation which they have of all Princes Affairs, and of all Accidents that do happen in every State, by the Politick Power of their own Diſcourſe, they Extract from them their own Commodity, which is the only Reme-

dy to Cure that their Abominable Wound of Covetouſneſs and Ambition; and they compoſe a certain Art of their own Profit, by which they obtain their own Ends, as well from the good of ſome as hurt of others, but more often from the latter, than the former.

Thus they uſually ſhackle with their Fetters, that Prince, into whoſe Secrets they have Crept: propounding to him that they have the only and moſt Excellent means to make him the Maſter of his Deſires; but when by this means they have drawn their own purpoſes from him, conſidering that the too ſwelling Greatneſs of that Prince may one day prove prejudicial unto them; as Lawyers do their Cauſes, they prolong as much as they can, the ſucceſs of that Affair; and afterwards by Politick Plottings and various Juglings, they utterly Ruin thoſe Deſigns to which they had given a beginning.

The League of *France*, Treated and Concluded by them, not long after they abandoned, when they ſaw things proſper on the Kings ſide: And *England*, ſo often promiſed by them to the *Spaniards*, yet in ſuch manner performed; ſo confirms this my Diſcourſe, that there needs no farther Proof.

Tenthly, From what hath been already ſaid, it neceſſarily follows, That the Jeſuits have no good Intentions towards any Prince what-ever either

either Temporal or Spiritual; but only ſerve them ſo far as they may ſerve their own turnes.

Nay, It followeth yet farther, That no Prince, much leſs any under Prelates, can make the like uſe of them; becauſe they ſhew themſelves at the very ſame time equally Affected to all; making themſelves *Engliſh* with *Engliſh*-Men, *French* with *French*, *Spaniards* with *Spaniards*; & ſo with all other Nations and Countries, according as their Occaſions require; from which they do intend to Extract their Profit. They have no regard to the Prejudice of one, more than of another; and therefore, thoſe Enterprizes, in which they have intermeddled, have ſeldom times ſucceeded well; becauſe they have no purpoſe to ſerve, farther than their own Intereſts dictates to them. And in this, the Artifice which they uſe, is moſt Notorious; Some of them faining themſelves to be Partial to the Crown of *France*, others to *Spain*, others to the *Emperour*; and ſome to other *Princes*, of whom they deſire to be moſt Favoured: And if any of theſe *Princes* pleaſe to make uſe of ſome *Jeſuite*, whom he holds for his Confident Friend, he immediately writes to the *Father General* of the Affair, which he hath to Treat on; and expects his Anſwer, together with Order what he ſhall do; and conformable to that Commiſſion he Rules himſelf: Never regarding, whether that Order be Conformable to the Intention of the *Prince*, who

commits the Care of that Affair to him: But if the *Society* be ſerved, he takes little care what Service he doth for the *Prince*.

Beſides this, becauſe the *Jeſuites* underſtand the Intereſt of all *Princes*, and are moſt knowing in all Things daily Treated upon in Secret Councils; thoſe who pretend to hold with *France*, Propound to the King, and his Principal Miniſters, certain Conditions of State, and Important Conſiderations, which are ſent to them from their *Politick Fathers* at *Rome*: And thoſe that pretend to hold with the Crown of *Spain*, do juſt the ſame with them; and ſo with the reſt. From which Courſe and Cunning of theirs, there ariſeth ſuch a Diffidence in the Hearts of *Chriſtian Princes*, that none will ſcarce give Credit to each other; which is a main Prejudice to the Publick Peace, and Univerſal Welfare of *Chriſtendom*. The which Diffidence of theirs, is that which makes it ſo difficult a thing, to Conclude a League againſt a Common Enemy, and Precious Peace to be of ſo little Value amongſt *Princes*.

Furthermore; With theſe Artificious Devices, they have ſo opened the Eyes of the VVorld, and ſharpened Mens VVits in Matters of State; that to this Day, to the notable Prejudice of the *Holy Church*, they attend to nothing elſe, but Matters of Policy; and poize all their Actions in that Falſe Ballance.

But

But to the end that theſe *Jeſuitical* Stratagems may yet appear more plainly, I cannot here conceal the Means, by which they inveigle *Princes* to be of their Party. There are ſome Years now paſt, ſince one of theſe *Fathers*, called *Father Parſons*, the Aſſiſtant of *England*, wrote a Book againſt the Succeſſion of the *King* of *Scotland* to the Crown of *England*; and another *Father*, called *Crittonius*, with ſome others of the ſame Order; in a Book, which they wrote, Defended the Title of the *King* of *Scotland*; oppoſing the Opinion of *Father Parſons*; and feigning (under a Specious Pretence) to be at Diſcord amongſt themſelves: Although all this was (indeed) cunningly done, and by the Special Command of their *Father General*; only for this purpoſe, that whoſoever ſhould Succeed in the *Kingdom* of *England*, they might have an Excellent Argument, to work in him a great and good Opinion of their *Society*; and ſo to Extract their own Ends from him.

A fair Example to ſhew us, that *Princes* are the Objects of all *Jeſuitical* Actions and Determinations; and (by Conſequence) to make good their own Saying, *That their Society is a Grand Monarchy.*

Again, That the Truth of this may appear, That the *Jeſuites* have no Regard, whether they Pleaſe or Diſpleaſe any *Prince*, where their own In-

Intereſt is moſt nearly concerned: Although Experience of infinite Things paſt, makes it as Clear as the *Sun* at Noon-day; yet the Particulars, which I ſhall here ſubjoyn, will render it every way moſt Evident.

There is no Perſon in the VVorld, whom they are more bound to Serve and Obey, than the Biſhop of *Rome*; not only for many other Reaſons, but eſpecially, becauſe they make a Particular Vow to obey him: Yet when *Pius Quintus* went about to Reform ſome of theſe *Fathers*, reducing them unto the Performance of their Duty in the Chair, they would not obey him; eſteeming that a Notorious Prejudice to their *Society*. And thoſe few, who yielded themſelves to the *Pope*'s Pleaſure, accepting that Profeſſion, were alwayes afterwards mocked and jeered; and called by their Fellows, *Quintini*: Nor could ever any of them get the leaſt Preferment amongſt them.

In the ſame kind they oppoſed Glorious Saint *Charles*, Arch-Biſhop of *Millain*, who as Legate, a Latere to his *Holineſs*, endeavoured to reduce them to a Religious Diſcipline.

But what ſhould I ſpeak of theſe, ſince they obey not the Sacred Cannons themſelves; but againſt their Decrees make Merchandize of Pearls, Rubies, and Diamonds, the which they bring from the *Indies*: And there is an Opinion, that the greateſt part

part of Precious Stones, which are ſold in *Venice*, belong to the *Jeſuits*; the ground of which Opinion hath been received from their own Brokers, whom they have employed in the Sale of them.

But that they are no faithful ſervants to the Biſhop of *Rome*, thoſe Fathers well know; who for default of their Service, were called by proceſs to *Rome*. I need not Name them, nor will I wade farther into this matter, as well that I may not be compelled to ſpeak of ſome Prince, whom my Diſcourſe may not very well pleaſe (my ſelf deſigning to do Service to all, and to Offend none) as becauſe I intend not here to make ſo large an Invective againſt the *Jeſuits* as they deſerve; but only to give a ſhort and plain Draught of their Courſes and Cuſtoms.

For, as many times we behold one Afflicted with ſome grievous Infirmity, ſending forth ſuch lamentable Cries as reach Heaven it ſelf; and every one perceived that the Man is terribly indiſpoſed, but no man is able to diſcern the Original Cauſe of his Evil; ſo the whole World Complains of the *Jeſuits*, ſome for being Perſecuted, others for being Tortured; and ſome for being Treacherouſly ſerved by them: but the Miſchief ſtill remains amongſt us, nor is the Cauſe thereof eaſily Diſcovered; which is nothing elſe but an immenſe deſire which they have to Increaſe

creaſe their own Power; in reſpect whereof, they eſteem it nothing to Vilifie or Murther any Man, or to deceive Princes, and to Oppreſs the Poor; to Extort from Widows their Eſtates, and Wrong the Fatherleſs: What ſhall I ſay, to Ruinate moſt Noble Kingdoms; nay, many times by their Intermedling with all important Affairs in matters of State, it cauſes Jealouſies and Deſpite amongſt Chriſtian Princes.

Now as there would follow a great Inconvenience, if that part which was laſt formed by Nature, as an Inſtrument to ſerve the reſt that were more Noble, ſhould attract unto it ſelf, all the pureſt Blood and Vital Spirits, becauſe this I ſay, were the way utterly to diſſolve the whole; ſo it is as inconvenient, that the Religion of the *Jeſuits* planted into the Body of the Holy Church, as Inſtruments for the Converſion of Hereticks, and the perſwading of Sinners to Repentance, ſhould bring within their own Power, all the moſt weighty and important Affairs of Princes and Prelates, and Extracting from them the very Life and Spirit of their Intereſt, ſhould convert them unto their own purpoſes: Becauſe from hence, both private and publick Peace is Diſturbed, many Depreſſed, which were worthy to be Exalted; and many Exalted, which deſerve to be Depreſſed; with a Thouſand Inconveniences which would follow upon it.

I could produce many Reaſons, taken from Experience it ſelf, to demonſtrate what an ingorgeous Ambition the *Jeſuits* have to increaſe their Greatneſs; but it ſhall here ſuffice, to make it known from Father *Parſons* own words, recorded in a Book of his compoſed in the *Engliſh* Tongue, and Intituled, *The Reformation of England*; where having firſt blamed Cardinal *Pool*, and having alſo obſerved many Wants and Imperfections in the Council of *Trent*, at length he concluded, That when *England* ſhould return to the *Roman Catholick Faith*, he would reduce it to the Form and State of the Primitive Church; making common all Eccleſiaſtical Goods, and aſſigning the Charge of them unto ſeven *Sagii*, or *Wiſe-men*, which ſhould be *Jeſuits*; and they ſhould make Diſtribution of Goods at their pleaſure. Nor is it his will, nay, he forbids it, under a grievous Penalty, that any Religious perſon, of what Order ſoever, ſhould return into *England* without their Licenſe; Reſolving, that none ſhould enter there, but thoſe who ſhould be Maintained by Almes.

But as it oft falls out, that Self-Love blinds the VViſeſt Man, that he becomes the greateſt Fool, it is moſt Ridiculous which the ſame Father ſubjoyns in that place: *When England* (ſayes he) *ſhall once be reduced to the True Faith, it will not be Convenient, that the Pope (at the leaſt for Five Years ſpace) ſhould look to receive any Fruit from the Eccleſiaſtical Benefices of this Kingdom*;

but remit all into the Hands of those Seven Wise Men, who should Dispense them as they conceived best for the good of the Church.

This being his Designe, that the first *Five Years* being past, by some other Invention (of which they are very full) they would re-confirm the same Priviledge for Five Years more, and so onwards, till they had utterly excluded his *Holiness* from *England:* Now who seeth not here (as in a Table) the Covetousness and the Ambition of the *Jesuits*, naturally describ'd; together with the hearty desire they have to make themselves Monarchs: And who seeth not with what Cunning they endeavour to promote their own Designes; procuring it either from the Good of some, or Ill of others. VVhat should I say more of them: In the time of *Gregory* the Thirteenth, Did they not make it their Requést, that they might be Invested of all the Parish Churches in *Rome?* That they might there lay a Foundation of their Monarchy? And that which they could not get in *Rome*, Have they not finally obtained in *England?* VVhere they not long since have chosen an Arch-Priest, one of the Jesuits *in Voto*, who instead of protecting the Clergy, like a Ravening VVolf, persecutes all such Priests as are not depending upon the *Jesuits*; driving them to terms of Desparation, and depriving them (under a great Penalty) of mutual Communication; so that by this time, almost all the *English-Roman*-Clergy are Jesuits

ſuits *in Voto*; Nor do they accept any into their Colledges, who hath not paſs'd his VVord to become a Jeſuit; ſo that when that Kingdom ſhall return to the Antient Faith, *England* will be like to give a beginning to an abſolute Jeſuitical Monarchy; becauſe all the Eccleſiaſtical Revenues, all the Abbeys, Benefices, Biſhopricks, Arch-Prieſtſhips, and other Dignities, ſhall be conferred only by the Jeſuits.

I here let paſs many things, as the pretenſions which they make concerning other mens Eſtates, how jealous they are of their VVelfare, and deſirous of their Proſperity: as the Favour which they endeavour to gain from Princes, by making them believe, that their Subjects are moſt Devout to their Religion, and conſequently, that they are able to make them well-affected to the perſon of their Prince. Such evident things as theſe, I leave to every one to obſerve, and with Four brief Conſiderations, I will conclude this preſent Diſcourſe.

Firſt, That Men of ſuch High Spirits, & ſuch reaching Deſignes, are alwayes Lovers of Novelty; ever ſearching for it, & begetting it; becauſe without ſome new-raiſed Motions, it is impoſſible they ſhould attain their Ends: And therefore the Jeſuits cannot be helpful to any Prince that either loves Peace, or the Conſervation of his own State; ſince they are more likely to be the Cauſe of much

Trouble and Commotion: Nay, happily to Deprive him of his whole State, if he Favour not their Party; or be not partially governed by their Counsel.

Secondly, If these, who have not Temporal Jurisdiction, are able to cause such great and prodigious Disturbances in the World, What think ye would they do, if one of them should by Chance be created *Pope?* First he would stuff the Consistory with Jesuits, and by that means perpetuate the *Popedome* to them: and then directing themselves by their in-sight and interest of State, and having the Arm and Power of the *Pope*, they would be enabled to put in Danger, the State of many Princes; especially of those who are Neighbours and Confiners.

Thirdly, It would be the Design of that *Pope*, (if he could by any means) to Invest their Order of some City, or Temporal Jurisdiction; with the which they would afterwards make way for a Thousand other Designes, which they could never Effect without the Damage of other Princes.

Fourthly, When the Consistory should be entirely Jesuited, the whole Patrimony of Christ would be in their Hands; And as one that has the Dropsy, The more he Drinks, the more he Thirsts; so their Ambition growing with their Great-

Greatneſs, would occaſion a vaſt Inundation of Trouble in the World. Now, becauſe there is nothing more ſubject unto Change than matters of State, *Theſe Fathers*, with all their Power, and Crafty Cunning, would endeavour to Alter the whole Courſe of Government; that they might finally introduce the Form and Project of their own Government; and by that means abſolutely Immonarchize themſelves. They have had it long in their Heads, to gain into their Society the Son of ſome Prince, who ſhould abſolutely inveſt the Company of his State; and this they had long ſince Attained, if ſome others, wiſely Spying out their Deſign, had not prevented them: but had they once obtained that, they would, without any Difficulty, have made themſelves Patrons of the State-Eccleſiaſtical: And as they are very Invective and Subtil, they would afterwards have found out a Thouſand Wayes how to enlarge it. Thus they would have wanted no means that might make them Maſters of their Projects: And if nothing elſe would have done it, the Jealouſies which they would have raiſed in the Minds of their Confining Princes, would have done them no ſmall Service.

It is therefore moſt neceſſary, that for the Preſervation of Publick Peace, and for the Maintenance of States, for the encreaſe of True Religion, and for the Common Good of the whole VVorld, that they be utterly Rooted Out of all Chriſtendom;

dom; whoſe deſires are ſo extreamly inordinate, leſt haply that follow which was Anciently effected by the *Davidi*, (whoſe Courſes the Jeſuits ſeem to Imitate) who were not Deſtroyed till the time of *Claudius* the Emperour.

And when I ſhall be commanded to VVrite my Opinion, concerning an opportune Remedy how to Rectifie *Theſe Fathers*, and to Convince them of their Erroneous Opinions; deſiring rather that they may be good Paſtors of Souls, which are the Treaſury of Chriſt, and not of the VVorld, or of the Profit of the VVorld, (which is nothing elſe but vile Dung) I am ready to perform it with Charity, and with all that Ability which it ſhall pleaſe God to beſtow upon me.

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297353